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county directory." Of these last a number figure in the latest edition of "Who's Who in America": Cruickshank (Cruikshank), Fessenden, Foxcroft, Gorham, Metcalf, Norcross, Preble, Winship, Yarnall. The perusal of the same American book reveals many British family names not in Barber's list, which have either survived in the New World from early colonial days or have been resurrected or new-invented there. Dr. Barber has given us a very useful hand-book, but the etymological data need strengthening. Frisian, Dutch, etc., origins are suggested with too little reason sometimes. But this is natural when so many terms have to be accounted for. All works on names suffer in the same way.

*A. F. C.*

Handbooks on the History of Religions. THE RELIGION OF THE TEUTONS.

By P. D. CHANTEPIE DE LA SAUSSAYE, D. D., Professor in the University of Leiden. Translated from the Dutch by BERT J. VOS, Ph. D. (Johns Hopkins), Associate Professor of German in the Johns Hopkins University. Boston and London: Ginn & Co. 1902. Pp. viii, 504.

At last we have a book on Teutonic religion somewhat worthy the great subject with which it deals. Not only does this volume adorn the series in which it appears, but it will meet in English no serious competitor as a résumé, penetrated with the author's true critical spirit and desire for truth rather than speculation, of the chief facts concerning the religious ideas and actions of our Teutonic forefathers. Moreover, the book has a good index (pages 465-504, two columns to the page), and an excellent bibliography (pages 417-463), arranged mainly according to the sequence of the chapters and giving the chief works dealing with each topic. Notes, for the use of students, on the value, etc., of the books and articles cited, are added. Besides Introduction and Conclusion, the chapter titles are: History of Teutonic Mythology; The Prehistoric Period; Tribes and Peoples; Teutons and Romans; Paganism and Christianity; The German Heroic Saga; The Anglo-Saxons; The North before the Age of the Vikings; Norway and Iceland: History and Literature; Folk-Lore; The Pantheon; Gods and Divine Nature; Animism, Souls, Worship of the Dead; Walkyries, Swan-Maidens, Norns; Elves and Dwarfs; Giants; The World: Cosmogony, Cosmology, and Eschatology; Worship and Rites; Calendar and Festivals; Magic and Divination.

The author, it seems to the reviewer, goes too far in not admitting some direct connection between Teutonic paganism and subsequent Christian civilization. He rightly emphasizes, however, the appearance in heathen times of "that strength of character and serious cast of mind through which the Teutonic nations have won and maintained their paramount place in history." In folk-lore he recognizes "a form of historical continuity, the bond of union between the life of the people in pagan and in Christian times." One point brought out by the author is that a great many things in Teutonic religion, mythology, and folk-lore, which have about them quite a heathen look, do not go back so far as heathen times, but are rather comparatively modern creations. The position of Tiu, as the chief god of the

Teutons, cannot now be maintained. Another interesting fact is the diversity of the primitive Teutons within a certain sort of unity. The author considers that the relations of the northern Teutons with the Finns are of far greater significance than the parallels between the Teutons and Balto-Slavs, which are "doubtful in character and unimportant." Norsemen and Finns, *e. g.* found a common ground in magic and "witchcraft." The idea of a feeling of national unity among the Teutons having been created by the Roman contest with some of the tribes and peoples does not commend itself to the author. The propagandism of the new faith went on in Teutonic lands without strenuous resistance on the part of the pagans, — there was "little of heathen fanaticism or of true Christian heroism." The historical and mythical elements of the heroic saga are Teutonic. The theology involved in their rites and ceremonies was the only one the Teutonic peoples had, — according to the author, they "evolved no theories concerning the nature of their gods." As compared with elves, "the giants maintain a less constant intercourse with mankind, and are to a lesser extent objects of worship." In Norse mythology alone are "cosmogonical and eschatological views systematically developed." The ancient Teutons "had no religious calendar, any more than they had an organized priesthood or a fixed ritual," though they did certainly have "stated times for coming together and for sacrificing." The heathen gods are, however, remembered in the names of the days of the week, in spite of efforts, in Christian times, to dislodge them. The distinction between *wundern* and *zaubern*, which Grimm maintained, is not to be attributed to Teutonic paganism, as he thought. Nor did the Teutons ever possess "systematized oneiromancy." Altogether the primitive Teutons were neither savages nor civilized peoples, but rather "barbarians," and their gifts of kings, priests, prophets, and poets, who have been dominant influences in the religious thought of the world, came after the influence of Christianity has made itself felt among them. Such are some of the leading ideas of a really valuable book, which is, however, itself a little too modernly Teutonic.

*Alexander F. Chamberlain.*

SKILDRINGAR UR PUEBLOFOLKENS KONSTLIF AF YRJO HIRN. Med 6 Plansch och 4 Illustrationer i Texten. Helsingfors, 1901. Pp. 124.

The five chapters of this general discussion of the art life of the Pueblos Indians treat of architecture, ceramics, religion and philosophy, religious arts, Moki snake dance, etc. A list of works referred to occupies pages 117-122, the perusal of which shows that the author has acquainted himself with the best literature of the subject, which he uses to good advantage. Professor Hirn's later views on art has been noticed in this Journal (vol. xiv. p. 143).

*A. F. C.*